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Penotus Παλίμβιος:

OR THE

Alchymists Enchiridion.

In Two Parts.

The First, Containing excellent experienced Chymical Receipts and Balsoms for healing and curing most Diseases incident to the Body of Man, &c.

The Second Part, Containing the *Practica Mirabilis* for the accomplishing and obtaining [from the Beginning to the End] the White and Red Elixir, which whosoever understands, need not read any other Book. As also several Chymical Axioms.

Together with a small Treatise by way of Dialogue, written by that very ancient Philosopher *Aristaus*, concerning the Philosophers Stone.

To which Second Part is prefix'd an Apologetick Introduction, written in Answer to a Scurrilous Libel, published in Latin in *Germany* by *D. Nicholaus Guibertus*, in which Answer is maintain'd both by Reason and Authority against the said Libel, the possibility of making an Elixir for Transmutation of Lead, and all other imperfect Metrals into pure Gold and Silver.

The whole written in Latin long since by that Famous Helvetian *Bernardus Penotus a Portu Sanctæ Mariæ Aquitani*, and now faithfully Englished and Clausd

By *B. P.* Philalethes.

London, Printed for *John Wyat* at the *Rose* in St. *Paul's* Church-yard, 1692.

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MVSEVM
BRITAN
NICVM

THE TRANSLATOR TO THE Intelligent READER.

Courteous Reader,

YOU *have here Engliſhed the Quinteſſence of a Book, which,* [*were I not to mention the Worth, Learning and Fame of its Author*] *will* (*or I am much miſtaken*) *ſufficiently commend its ſelf.*

A Book long ſince publiſhed in an Elegant Latin Style at Helvetia, *and which has ever ſince its Publication been famous for its Excellency amongſt Wiſe and Judicious Men.*

The Author of which (Bernardus Penotus a Portu SanctæMariæ Aquitani) *I queſtion not but very few Students*

in this Noble Art are ignorant of: A Man who after Academick Education, ſpent the beſt part of his Life in Travelling, by which he not only learned the Cuſtoms of Nations, but alſo [he having the Happineſs of Converſe with ſeveral Adepti*] Learned by Experience and other ways, many excellent and rare Receipts, and (which is the Secret of Secrets) the Knowledg of the great Elixir, as may be underſtood by reading the Book.*

I ſay no more of the Author, peruſe his Works diligently, and you'll taſt his Wiſdom and Parts.

I have divided this Treatiſe into two Parts, the firſt whereof contains Receits and Balſoms of excellent Virtues for preſervation of Life, and curing Diſeaſes, all which our Author ſays he experienced: (And ſure 'tis below a Man of Parts and Learning, much more a Man of Integrity and Honeſty, to lie, and commit them to Poſterity.)

As for the Second Part, therein you have his Practica Mirabilis *for the accompliſhing*

compliſhing both Elixirs, as alſo ſeveral Chymical Axioms on the ſame of no ſmall Value: Beſides a Dialogue compoſed by Ariſlaus *a very ancient Philoſopher betwixt the Maſter and Scholar concerning this Work.*

Prefixed to which is an Apology in Anſwer to D. Guibertus *his Scurrilous Libel, in which Apology is maintain'd the certainty and poſſibility of attaining both the White and Red Elixir for tranſmutation of all imperfect* Metals *into pure Gold and Silver, by Reaſon and Authority. An Apology well worth the reading.*

I have divided the whole into Clauſes, for the Benefit of the Judicious and obſervant Reader, and endeavoured the faithful Tranſlation of the whole; yet ſo as to ſuit it (as well as my mean Capacity would permit) to our Engliſh Idiom.

But I remember I call'd it the Quinteſſence: Yet let no one think I for that expect or hope for Scorn or Laughter. There may be a Quinteſſence extracted from

from Gold, the pureſt of Metals.-----I endeavoured to pleaſe my ſelf in publiſhing this part firſt, which, if kindly accepted, I may preſent the World with the whole. Mean while, Reader, be contented with this, as the moſt requiſite for thee, and refrain Praiſe and Cenſure till I ask them of thee,

who am Yours,

B. P. Philalethes.

The Authors Preface Dedicatory to the moſt Excellent (and adorn'd with Heavenly Gifts) Gentleman Dr. *Andrew Libavus*, M. D. and Poet Laureat, *Bernardus Penotus a Portu Sanctæ Mariæ Aquitani*, wiſhes Supreme Felicity.

I *Preſent you, moſt Learned Sir, with an Enchyridion of Balſoms and Receipts for ſeveral Diſtempers incident to Mankind, which I thought none more worthy of than your ſelf, Learned* Libavus. *The Beauty of Literature, in whom, as in a Mirrour, all Arts, Virtues and Diſcipline cohere; Famous throughout all* Germany, *both for the Goods of Fortune, and Endowments of Mind, for Nobleneſs of Birth, and Knowledg of all Arts and Sciences------ But why ſhould I pretend to illuminate Splendid* Phœbus *by my Ruſh Light? Accept then of this my Labour, which if you do, I perſwade my ſelf, that being by your Humanity, Fidelity and Fame, defended as 'twere by* Miltiades's *Shield, I ſhall be Proof againſt the ſharpeſt Blows of my Adverſaries, and that every one who but underſtands you are mine and my Labours Defender, ſhall be, as I may ſay, charm'd to Silence.----- But here it may be you may exclaim---- What! Are you the Man that deſires my Defence? You he that thus interrupts me with your Studies, as you call them? Where was you born? What was your Original? To which I anſwer, moſt Learned* Libavus, *by applying what* Virgil *wrote of* Ulyſſes *to my own uſe.*

Qui

Quî mores hominum multorum vidit & urbes.

I was born in Aquitain, *a moſt Noble Province of* France; *but leaving my Native Country, I trav'el'd round* Europe *and the Continent Iſlands, ſpending the greateſt part of my Life in Travels, to obtain the perfect Knowledge of the Chymical Science: I am now an Old Man of Threeſcore and Ten Years of Age, worn out by Years and Labours, after very many Dangers incident to Travellers, am at length arrived at* Yverdunum [*a ſtrong City in* Helvetia] *where now I live. I am that* Bernardus à portû Sanctæ Mariæ, *whoſe Name you have been pleaſed to make ſo honourable a mention of ſo often in your Divine Writings.*

Proceed then, moſt illuſtrious Libavus, *and accept of theſe my laſt Labours, rude and unpoliſh'd indeed, yet Monuments and eternal Witneſſes of the Reverence and Affection I have for you, and eſteem them as your Wiſdom thinks fit.*

Farewel thou Beauty of Literature, the Ornament of all Germany---- *Only love him who is ready to ſerve you, which if you do, you will not only for ever oblige me* [*already indebted to you*] *for your extraordinary Kindneſſes, but alſo rouſe me up as one from Sleep to perform greater Enterprizes.*

Farewel heartily once again my Pride and Safeguard.

Yverduni, *the Calends of* January, 1608.

Penotus

Penotus Παλίμβιος:

OR THE

Alchymists Enchiridion.

PART I.

I. ***An excellent admirable Balsam of singular Vertues.***

℞ MIrrh, Aloes, Spicknard, Sanguis Drachonis, Francumcense, Mummia Opopanac, Bdelium, the Juice of the Balsamum Tree, the Juice or Gum of the Tree Agasillis, of Sarcocolla, of Saffron, Mastick, Gum Arabick, Liquid Stirax, ana ℥ij, Lambd. Elect, Juice of a Beaver, or Succi Castorei, ana ℥ij, Musk ℥ß, Therebinthin the weight of altogether, Pul-

verize them, and mix them well with the Therebinthin; put the whole Composition into an Alimbeck, and Distil Philosophically: Then take out the Distill'd Liquor, and lay it up carefully for use.

VERTUES.

If Dead Bodies be anointed therewith, they will not Putrifie. If with this Balsom you would strengthen weak Bodies, mix it with Rose Water, and anoint the Belly and Reins therewith. If you put a little of this Balsam upon a Linen Cloth, and being a little warm before the Fire, apply it to the Back-bone of the Afflicted with an Ague, there letting it remain for some Hours; it takes away the rigor thereof: Yea, it wonderfully relieves the Quartan Ague. It helps Swoundings, if the Spine of the Back be anointed therewith. A little of this being put under the Tongue of a Person Speechless, it Restores it; and count it no mean Remedy, if Necessity compel thee to use it in Suffocations of the Womb, Falling Sicknesses, and many other Diseases, Drinking Three Drops of this in a Glass of Odoriferous Wine. It wonderfully comforts the Heart and Animal Spirits. Mixt with Oyl of Roses,

Roſes, and Bathing the Members and Backbone, is very good to expel Melancholy, and trouble of Mind, helping decayed Strength, and good in Hectick Fevers. It has many other wonderful Properties with it; for the Spine of the Back-bone being anointed therewith, it has ſtrange Operations, comforting [by the permiſſion of Almighty God,] the Reins and parts thereabouts. It procures long Life, ſo powerful is this Balſom, preſerving the Cauſes thereof. The † Nuca is the Principium of the Nerves and Bones, and is generated from the Brain, therefore by Bathing that part, you will comfort the Spiritual Subſtance, and all the Bones; being a Remedy againſt the Palſie: Comforting and being good againſt the Trembling of the Heart and Looſeneſs. [*Et eſt omnium Medicamentorum in celeri cordis comfortatione.*] † *N. B.*

℞ II. *An Artificial Balſam for all ſorts of Wounds and Swellings, Gun-ſhot not excepted.*

℞ Oyl Olive, Flax, ana ℥iv, Viridis Æris, or Green Braſs ℥i, Roman Vitriol ℥ſs; put the Powders into the Oyl,

and upon warm Embers Dissolve them: This done, take them from the Fire: Then add to it clear Therebinthin. Let it Ferment together for the space of Eight Days in a warm place. Now when you would use it, apply it warm to the Wound, and Bind it up. For a Gun-shot, &c. dip a Tent in this Balsam, and stop the Wound therewith, and 'twill answer Expectation.

℞ III. *An Experienced Balsam to Heal all Desperate Wounds in the space of Twenty Four Hours time; a very great Secret.*

Gather a sufficient quantity of that Red Herb springing out of the Ground about the latter end of *September*, call'd Wood-bine, on which the Hony-suckle grows, [to be had in Woods,] put it into a Cucurbit, [*sive Batiam*,] then stop the Mouth of it very close, that the Virtue of it may not respire; then put it in warm Horse-Dung for the space of Eight Days, afterwards in *Baln. Mariæ* extract its Water. Which being come over, put back again upon its Fæces. And then as before, put it again in Horse-Dung for

Twenty

Twenty Four Hours space; which being done, Distil again; then will come over a Water and Oyl, which separate *per Bal. Mar.* the Water appears first, the Oyl lying at the bottom of the Vessel. This is that admirable Balsam whose Vertues are so much extoll'd in our Chymical Antidotes, with many others.

℞ IV. *To cure the Frensie and Delirium.*

℞ Musk gr. 12, Camphir gr. 20, of Red Rose Water, impregnated with the tincture of Sandal, ℥xv, mix well, shave the Crown of the Diseased's Head, and dipping a Linen Cloth double into this Liquor, apply it warm: When it has been on so long as the Moistness is dryed up out of the Linen, dip it in the aforesaid Composition again, and continue the Application for the space of Twenty Four Hours. Afterwards having Slept some time, you will perceive the Afflicted to be marvelously composed, unless the Substance of the Brain be corrupt, then you must apply oftener with very great care: It also cures the Palpitation of the Heart if applyed thereto.

℞ V. *For Foolishness, occasion'd by want of Sleep.*

℞ Laudanum prepared according to our Description, gr. 4 or 6, Oyl of Musk Nuts, ʒ Drops, put a little of this on a Linen Tent up the Nostrils. It wonderfully provokes Rest. If you think the Sick Person sleeps overmuch, take out the Tent.

℞ VI. *For Convulsion Fits.*

℞ Oyl of Amber ʒ ß, Mucilage of Bryony q ʒ, to the consistency of an Ointment, Oyl of Clove Gilly-flowers, 6 Drops, anoint the Place afflicted about the Roots of the Nerves, then 'tis done. — If the Fits are not mitigated at the first Anointing, Repeat again, and wrap the Afflicted Members in the Hide of a new kill'd Weather, and you'l have no need to take care for any other Remedy.

℞ VII. *For the Cramp or Contraction of the Sinews.*

℞ Distill'd Oil of Cammomil ʒi, Therebin of Amber, ana ʒ ß, anoint the Roots

Roots of the Nerves on the contrary sides, and 'twill have good Success.

℞ VIII. *An excellent Remedy for Itching Pimples, Blemishes and Wrinkles in the Face.*

℞ Most clear Fountain or River Water, ℔ 5, the Seeds of White Poppy well bruised ℔ ß, make an Emulsion of it in a Glass Vessel; then in a great Glass, put ʒi of Mercury Sublimate, very often Cleansed or Washed, with the White of one Egg well shaken together with all ones might for the space of an Hour; then add to it one Spoonful of your Emulsion of White Poppy-Seeds; then shake it again with all your might, for one Hour more; then Two Spoonfuls, and shake for Two Hours; then Three, Four or Five Spoonfuls, and shake it as is aforesaid for the space of Three or Four Hours, till a White Pin or Needle lying in it Twenty Four Hours is not tinged: Then add of very white Zaccharum and Borax very finely powder'd, ana ʒi, then shake as aforesaid again for Two Hours. By often washing the Face therewith, it makes it of an incomparable White and Red Colour, it does no hurt to the Skin, as other Mer-

curial Waters do; but it Cleanses and Heals Burning Ulcers, Dries up Boils and Running Soars, and very friendly cures them. This is a Secret not rashly to be Reveal'd.

℞ IX. *A most approved Remedy for inflamed Eyes, both Running and Dry, as also for Eyes that are Blood-shot, and for Itching of the Eye-Lids; a singular Remedy.*

℞ Præparat. of Tutty, ℥iſ℈, Camphir ℥i, as much of Red Rose-water, of GreenBrass, gr. 12, well rubb'd with Camphire in a Mortar, but the Brass by it self. Let all be brought to a Powder; then ℞ *May* Butter ℥i, let it Boil some time in the Rose-water: Then taking it from the Fire, first put in the Tutty and Camphire, then the Æs Viride or Green Brass; mix them well together, and lay it up in a Glassen Vessel; make an Ointment of it, and put a little of this upon a small Piece of Silk, and so anoint the inner sides of the Eye-Lids, but especially the Corners, and you'l soon be Cured.

℞ X.

℞ X. *Another most Noble Medicine for the same.*

℞ the Distill'd Water of Whites of of Eggs, ℔ 2, Aqua Fænicula Enfrasia, Belendine Valerian, ana ℥ii, Red Roses, ℥iij, Water of Human Blood ℥i, Tutty well prepared and ground, Camphir, Roach Alome, ana ℥ ß, Red Coral, Pearls, ana ℥i, mix and circulate for a Month, often well shaking them together. Drop a little of this into either Dim or Inflamed, or Running and Disordered Eyes, or those having thin Skins growing over them. If this Remedy be continued, it will certainly cure them.

℞ XI. *To heal a Wound in a small space.*

℞ Well Purged and Clarified Hony ℔ i, Juice of Pillitary of the Wall, qs, Incorporate and make an Ointment, with which anoint, and presently bind up; it cures soon.

℞ XII. *A Secret to cure the Dropsie.*

Distil Oil of Salt by a Retort, feed Flowers of Sulpher with this Oyl, till it

be of the conſiſtency of a Pultis; Diſtil this through a Retort, and it will come into the Receiver like Milk. This is a great Secret for the Dropſie: Its good alſo againſt Poiſons and Ulcers of the Lungs.

℞ XIII. *A long experienced Emplaſter for Old and Stinking Ulcers and Fiſtoloes, ſeparating the corrupt from the incorrupt.*

℞ Common Liquid Pitch ℔ 2, unſalted Butter ℔ i, of the beſt Hony ℥ vj, Therebinthin ℥ iij, Sheeps-Fat or Greaſe ℥ iiij, Roſin ℥ ij ſ, let all melt over a gentle Fire, and then ſtrew in the following Powder. ℞ Aloes ℥ iij, Flowers of Sulpher ℥ ij ſ, Francanſcenſe ℥ ij, Maſtick ℥ i ſ, and when all is melted, add common Salt Decripitated Mj, Allum ℥ ij ſ, white Vitriol ℥ ii, Calx vive ℥ i ſ, theſe being all in fine Powder, mix well together, and with the former Powders, Reduce the whole Compoſition into an Emplaiſter. Now if ſo be it happens to be too Dry, by adding Liquid Pitch to it, it will become more Liquid. Apply it to the Ulcer, *&c.* On which let it remain Twenty Four Hours,

Hours, wipe it off, and apply it again. It has been often experienced.

℞ XIV. *An other Emplaster for all bitter Maladies and Tumours.*

℞ Black Pitch, Colophoni, Rosin of Pine, Wax, ana ℥iij, Bdellium, the Juice of the Herb All-heal, ana ℥ij, Opium ℥ij, Saffron ℥ij, Stiracis Calamitæ, Camphire ana ℥ij. Sperma Cæti ℥vi, Sanguis Drachonis, Mercury præcipitate, ana ℥iß, Crocus Martis ℥ß, Gum Elinus & Henbane, ana ℥iß, Dissolve the Gums in Vinegar; then dissolve Pix Colophoni, Rosin of Therebinthi together. Then add Mastick and Mhirr; make an Emplaster, and make use of it in all Tumours and Maladies whatsoever. I have many other Emplasters by me; but these are the most excellent.

℞ XV. *An admirable preparation of Camphire to cure Canker'd and Corrosive Ulcers; containing many other rare Properties.*

℞ Camphire, Virgins Wax, White Lead, Oil of Lillies ana, bring all into Crumbs;

Crumbs; then put the Oyl into a little Kettle over the Fire, which being hot, put in the Virgins Wax, and which being Melted, put in the purified Camphire, by stirring it gradually, afterwards the Ceruse, casting it in by little and little, till the whole is incorporated; then take it off the Fire, and when cold, put upon this Composition ℔ i, of thrice Rectified Spirit of Wine; then mix all very well together, in a Glazen Vessel, till [without the help of the Fire,] the whole becomes very Red. Put then this Ointment in a Glass Alimbeck, and lute very close, Bury it for Eight Days in Horse-Dung, Distil with Ashes on a slow Fire. The Water being come over, remit it back on the Fæces again. Repeat this for Eight times at least, *N. B.* that the Camphire will be Sublim'd, but his Wings should be clipped, and be mingled with the rest. Break the Vessel, and take out the matter which you shall find at the Bottom in a Metal-like form; Stamp it to Crumbs; then incorporate and keep it for use, [close in pixide;] its Virtues follow.

℞ XVI. *To cure the Canker.*

℞ Both Plantains M j, make a Decocti-

on

on, with which wash the Canker or Wound; afterwards dry it with a clean Linen Rag; then ℞ the aforementioned Ointment, and spread some of it on a Linnen Cloth, *&c.* and apply it to the Wound or Canker; so that the aforemention'd Ointment may cover the whole Wound, *&c.*

℞ XVII. *For a Dissentery and desperate Looseness; a singular Remedy.*

℞ the Bark of Guajacum well bruised, ℥ij, boil them in so much Water as may a little more than cover them; to which put of Red Roses, Balanstior and Plantain ℥ij: Let them boil together for an Hour; then take them from the Fire, and strain them through a Linen Cloth; to which add Powder of Rhubarb ℥ij, or the principal Preparation ℥iij, let it be Drunk by the Diseased.

℞ XVIII. *One only excellent Remedy for the Plague.*

℞ Of Thrice Rectified Aqua Vitæ, one Measure, (or Spoonful I suppose) the very best *Venice* Treakle ℥vi, the choicest Mirrh ℥ij, the Roots of Butter-Bur. ℥ij,

Sperma

Sperma Cæti, Terræ Sigillatæ, ana ℥j, great Celandine ℥i, Dictam albi pimpin. Garden Valerian, ana ℥ij, Camphire ℥j, all these being cut small and Bruised, mix them together; afterwards soak them in good White-wine; then being Dryed up and Bruised, put them into a Glass Retort well Luted with a great Receiver; cause Distillation by an open Fire; but gently at first, and so on by degrees; in doing which, you will see white Fumes come over into the Receiver with great force; therefore you must take great care, lest your Glass breaks. Distillation being over, you'll find a Black Oyl and Water, which Oyl you must separate from the aforesaid Water; put the VVater into a little Cucurbit, and distil twice or thrice in Ashes, of which take one part to two parts of the Reserved Oyl aforementioned. If you have ℔ 4, of the above named Composition, mingle it with ℔ 2, of the Tartarous Water, and leave the Liquor on its Fæces.

Use is, That every Twenty Four Hours, one ℥ of this be Supp'd up in a Glass of Odorifick Wine, and let the Distemper'd Sweat Two Hours after it (at least) and abstain from Food some few Hours after and before. It's a great Preservative against

gainſt this miſerable Mortality, for if the Infected do but take one Spoonful of this in Three of White Wine, as aforeſaid, and Sweat Three Hours after, abſtaining Three Hours before, and Three or Four after, it will cure him, [*Deo Juvante.*] If the Diſeaſed be very much infected, perhaps it may not operate ſo effectually the firſt time, as to Radically Cure; then Reiterate. But if by the Inflammation of the Liver [Prunella gigneretur,] then ℞ Cancror. Fluvialum Vivorum, of the greater Houſe-Leek j, Sengreen M j, Bruiſe all well together, and mix with a few Spoonfuls of Vinegar of Roſes, ſqueeze out the Juice of them altogether through a Linen-Cloth. Exhibit of this ſometimes a Spoonful a Day, apply it warm to the Head and Forehead by warm Cloaths. If the Party be broke out in Botches, apply an Emplaſter made of the Juyce of All-heal, with Oyl Laterino. This, if ſoon applied, will draw out the Poiſon.

You have here a Divine Water, healing all Obſtructions, and effecting ſuch Wonders as I ceaſe to ſpeak of; 'tis your Duty to honour God, and reſign your ſelf to him.

℞ XIX.

℞ XIX. *For all Impoſthumes, Pluriſies, or any ſuch like Diſtempers, to break them ſoon.*

℞ Sorrel [ſub cineribus coctæ] Mij. Beam-ſomer ℥iij, Fat Figs Niiij, Rue ℥ij, of precipitated and dulcified——by waſhings ℈ij, make an Emplaſter.

℞ XX. *For the Shingles* [& Formicas] *a moſt experienc'd Remedy.*

℞ Rock Allom, (Flowers) of Sulphur, Bole Armoniack ſubtilly ſearched, ana ℥ij, common Salt p i, the Herb Celendine freſh and new gathered, ſhred well Miiii, to which put of good potable White-wine ſo much as will over-top it 4 or 5 Fingers Breadth; put all into an Earthen Pot with a narrow Mouth, and when in warm water the matter ſhall boil, beſprinkle the affected place with the Dew thereof for 2 hours ſpace twice a Day; which Dew being dried in, anoint the ſaid Shingles with Oyl of Eggs. It likewiſe cures St. *Anthonies* Fire.

℞. XXI.

℞ XXI. Aqua Mirabilis *for curing and expelling the Stone and Gravel in the Reins.*

℞ the Roots of Marſh-mallows well cleanſed in White-wine ℥vj, the Roots of great Burr and of Graſs ana ℥iiij, the Roots of the Herb Folefoot, or wild Spicknard, of Parſley, *V*alerian and Fœniculi all well bruiſed ana ℥ij: of the Herb Capilli Veneris, Saxifrage, Pimpin, Virgæ Auræ, and Betony ana Miiij, of the Seed of Gentian, the great Burr, Cardus Benedictus, of the Mountain Oſier of Nut Kernels, Medlars and Peaches ana ℥j, Grom-well ℥ij, Lapidis Lincii Judaici ana ℥j, the Preparation of Goats Blood ℥ijſs, Crocus ℥ij, Venetian Therebin, bruiſe them all together, and with the Therebinthin mingle them in White-wine ℔iiij, mix all well together, and let them ſtand 24 Hours; then diſtil them by Bal. Mariæ. Let the Afflicted drink of this VVater ℥ij, and after he has drunk that, immediately let him drink ℥iiij of VVhite-wine full three Hours before he eats.

℞ XXII. *For an inveterate Megrim.*

℞ Aloetick Balſam ℥iij, Magiſterii Per-

alrum gr. 12. Salt of Wormwood ʒi. with Syrup of Betony q ſ. Bring it into a Maſs, in a Glaſs accurately cloſed: Let the Diſeaſed for a Month together take every Morning one Pill made of this, it is an excellent Purger of the Belly and Midriff; Extracting the obnoxious Humour or Matter from the Brain.

℞ XXIII. *For Ulcers in the Lights.*

℞ Flowers of Sulphur ſublimed to whiteneſs, q. u. with Oyl of Zacchari [known but to a few] mix well this Oyl of Zacchari with Pectoral Waters, very well diſtilled. It has wonderful Vertues. It takes away the Cauſes of Coughs.

℞ XXIV. *For Suffocations of the Womb.*

℞ Extract of Crocus ʒj, Caſtor ℈ij, 6 Drops of Oyl of Angelica mix: The Doſe ℈i or ii. This, if taken when an Ague is approaching, cures it. If at the approach of each term a meaſure of this be taken, the Diſeaſe will not return.

℞ XXV.

℞ XXV. *CATHOLICUM CATHARTICUM Minerale.*

℞ Mineral Stilium or Antimony in Powder (very ſmall) being mingled well with Oximel Simplex, ſo that it's Metallick Form be quite loſt; which done, pour on it Vinegar. Let it remain in a Veſſel in a warm place for a Months time, afterwards diſtill the Vinegar in a gentle Heat, and it will remain at the Bottom of the Conſiſtency of a Pultis, which muſt be diſtilled by a mighty ſtrong Fire, and there will aſcend a red Oyl, ſweeter than Zaccharum, which uſe in purging Bodies. Doſe, is according to the Conſtitution of the Perſon to take it; for all are not ſtrong alike; therefore a certain Doſe cannot be preſcribed; yet I have given from ʒſ ß to ʒj, with ſome other Syrup. It draws the Humours together and evacuates them.

N. B. This is that that is now (with ſome) kept ſo ſecret, and ſo much made uſe of.

℞ XXVI. *For the Epilypſie.*

℞ Exſiccated Vitriol ℔j, of Stibium

℔ ß, bring them into a very fine Powder, reduce to an Oyl, like Oyl of Vitriol, and this [by the Sun] distil often. Rectifie also [*super calvariam contusam alicujus suspensi.*] Dose, from ʒ ß to ʒ i, in any Syrup, as of Piony, Bethony, *&c.* and count it not a mean Remedy.

The End of the First Part.

Penotus Παλίμβιος:

OR THE

Alchymists Enchiridion.

PART II.

The Epiſtle Dedicatory.

To the moſt Learned and Famous *D. Joachimo Tanchio*, Dr. of Phyſick and Philoſophy, and Profeſſor of the ſame at the Univerſity of *Lipzick*, *Bernardus Penotus a Portu Sanctæ Mariæ Aquitain* wiſhes long Health and Happineſs.

VEnerable Antiquity (moſt Learned Tanchius*) had ſo honorable an Eſtimation for the firſt Inventers of Arts and Sciences, that ſome they Canoniz'd as Gods: To the Honours of others they erected Statuès as a perpetual Memorandum of their Great Ingenuity. Nor undeſervedly. For whereas our great Grandfather* Adam *by his Sin was rèduc'd from the moſt happy to the moſt miſerable Condition, the Omnipotent himſelf thundering againſt him and all Mankind this Reſolution, viz.* In the Sweat of thy Face ſhalt thou eat thy

Bread. *The Inventions of Arts and Diſciplines were then very neceſſary.* Quibus iſti morbo & malo afferetur. *Therefore it may ſeem one great Reaſon, (if not the only) why the Fathers before the Flood lived ſo long, was, Becauſe they might fully underſtand and learn Arts and Sciences. Now if ſuch great Honours were conferred on them, who being greatly help'd by Longevity, found out Arts and Sciences; deſerve not they Commendation, who not having the advantage of ſuch long Life, raiſe them (and that with augmentation too) from the Dead to Life again? (For what do they otherwiſe, who reſtore loſt Arts to Light again?) 'Twas great indeed to find out Arts, but very great to reſtore and augment them. I ſhall mention only the Spagyrick; and who knows not that that ſo Uſeful, ſo Divine, and ſo Neceſſary an Art has for many Ages lain, as 'twere (almoſt) in a dead Sleep? And who but a blind Man cannot perceive it now reſtored to its former, nay, far greater Glory? But by whom I pray? If I, learned* Tanchius,

mention

mention you amongſt it's particular Favourites, who'l contradict me? Deſervedly then do Learned Men reverence you. For my part, I'm bound to it for two no little Reaſons. The Firſt, For the ſame Reaſon all wiſe Men do, viz. *For your great Parts and Learning. The other, Becauſe you were pleaſed to count my Name worthy the mention in your Book* De Lapide Philoſopho-rum. *I ſhould be ungrateful then, were I not, in token of the Eſtimation I I have for your ſelf, to preſent you with part of my Labours. Accept then this following Dialogue concerning the true matter of the Great Elixir, written by one* Ariſlaus *a very old Philoſopher, as alſo its Preparation, far more precious than common Gold or Silver. This is the* Aurum Vivum *of the Philoſophers, vivifying other Dead Bodies; yet the matter of this our Stone is but one Ingredient, containing in its ſelf the Power of all forcible Waters,* [*as appears more plainly in the Apologetic Introduction*] *containing whatſoever is neceſſary for Nature in, from, and*

and by its ſelf, as in the Dialogue and following Pages you may ſee; which Dialogue I devote, Dedicate and Preſent to your ſelf, ut ſit Antidorum illius quod ad te accepi, *&c.*

Learned Sir,

Vale.

MVSEVM BRITAN NICVM

An

An Apologetick Introduction of Bernardi Penoti a Portu S. Mariæ Aq. *in which is Evinced both by Reaſon and Authority the Error and Opinion of* Dr. Nicholas Guibertus Lotharingi, *concerning Alchymy*, &c.

1. NO Art or Science is ſo Sacred, but has Haters and Contradicters of all degrees.

2. Amongſt which Arts, this of Chymiſtry need not aſſume the loweſt place, than which Theology excepted, there is none more worthy.

3. This is the Captain of Philoſophy, by which Secrets of Nature, *&c.* may be pryed into, and Arcana's eaſily embraced.

4. This Art has been ſought after by Emperors, Kings and Princes; nay, many of all ſorts of Men, Good Men, Wiſe Men, and Learned Men, have laboured after it.

All

5. All affirming it to be an honeſt pleaſure, an Exerciſe becoming the greateſt Men on Earth.

6. Yet ſince in this our Iron Age of Impiety, *&c.* there being ſuch a numerous Parcel of Impoſtors and Sophiſticators, that a right Honeſt Man is very difficult to be found. This Spagyrical Art is become a very hatred.

7. Nay, counted ſo ignoble, as how many would have it Baniſh'd to Silence?

8. Yea, and even thoſe too, who have any liking to it, or would defend it, are reckon'd at leaſt Mad-men.

9. How does *D. Guibertus Lotharingus* labour to prove, that this Chymical Science is of no moment, denying beſides, that neither the Books ſuppoſed to be *Thomas Aquinas*'s, *Raymund Lully*'s, or *Arnold*'s *De villa nova*, ever wrote concerning the Philoſophers Stone.

10. But 'tis well all theſe Books of the aforeſaid Authors are Extant, [wrote by their own Hands] in the Libraries of many Learned Perſons, with whom they are eſteem'd.

11. Yea, there's a few in mine too.

12. Let then *Guibertus* the Rhetorician proceed with his Babling: by which there can be no profit (ſave the benefit of

of the *Latin* in which he very much delights) be gotten.

13. Nor does he by those Elegant Rhetorical Flourishes of Oratory Teach, but Deceive, (like Whores by their fine Dresses and Painted Faces, allure Fools to their Eternal Prejudice.) Feed the Understanding with solid Fruit of Learning; but causes to smile by his Ignorant Discourse, which you may perceive anon.

14. I can't perswade my self Master *Guibertus*, that that may be rashly contemn'd or abolish'd, that has been so long in fashion, and for so many Ages accounted firm.

15. But this Science is glorious for its Antiquity and Stability.

16. 'Tis not likely therefore, that this Noble Science should ever fail by your Arguments or Disputes.

17. When as before *Æsculapius*'s, long before *Hippocrates*'s Days, this Art was well approved of, and firmly rooted for Eternity amongst the Wise and Thinking World.

18. Your pretending then to extirpate that which has remained firm for so many Ages together, (I think will) never conduce to your Applause.

19. And

19. And that only by a little *Latin* Babble, which yet for All----you ſee, you by all your Skill and Thoughts cannot do.

20. Give then every one leave quietly to enjoy his own Opinion.

21. As for me, 'tis the leaſt of my intention to conſume much time in refelling your trifling Arguments.

22. Therefore for Brevity ſake, I refer you D. *Guibertus*, to the Proeme publiſhed by the Learned Maſter *Theobald de Hochelande Mittelburgen*, *De Alchemiæ Difficultatibus*, where whatſoever can be objected againſt this Noble Science, *&c.* [*ut Nemo amplius addere aliquid poſſit ad Quæſtionem ſolvendam,*] is fully anſwered.

22. I ſay therefore with that very Learned Gentleman, that the Writings of thoſe moſt Learned and Good Men, Dr. *Thomas Aquinas*, *Hermes Triſmegiſtus*, *Raymund Lully*, *Marſilius Ficinus*, *Arnold de villa Nova*, [whom *Johannes Andreas*, the moſt VViſe Counſellor ſtiles, The Divine, the moſt Experienced Phyſician and Alchymiſt,] and others who are beyond Exceptions, ſhew them Maſters of Underſtanding, and Lovers of Mother Nature.

23. And

23. And why ſhould we believe the VVritings of a few Self-conceited Raylers, before the Solid VVritings of ſuch Learned and Famous Men? who out of Malice cavil with thoſe VVorks they underſtand not; affirming their Ænigmatical and Obſcure VVritings were intended only to make work for the Idle.

24. But God forbid that we ſhould think thoſe Venerable Philoſophers wrote adviſedly upon any ſuch account.

25. Thoſe that have inquired ſtudiouſly into their VVorks, always have affirmed, that they procured Fame not by trifling and mad Aſſertions, but by high and ſublime, grounded on a true and ſtable Foundation.

26. Here may be mentioned the joint Opinion of divers Nations concerning the tranſmutation of Metals.

27. Not of the *Latins* alone, but of the the *Greeks*, *Egyptians*, *Arabians*, *Caldeans*, *French*, *German*, *Spaniſh* and *Engliſh*; [*Monumenta quotidie ſtudioſorum Hominum manibus teruntur.*]

28. All which affirm, as it were with one Mouth, (though with diverſe Tongues) that it's a very true Art, than which there is no Art more Magnificent or Sublime in the whole VVorld, [the Study of the Scriptures

Scriptures excepted, that bringing, as was ſaid before, Health to the Soul] to underſtand which is the gift of God: To be Maſters of which Art [of Chymiſtry is meant] there is required no little Study, VVatchfulneſs and Pains.

29. Perhaps in this following point, they are miſtaken who deny the Excellency of this Art, *viz.* becauſe ſince Infinite Chymiſts are ignorant of this grand matter. *Neminem videant qui ſe Scientiam adeptum eſſe glorietur.*

30. To which I anſwer, There's nothing can cauſe a true Philoſophers wonder, [being already skill'd in the Nature and Cauſes of all things.]

31 'Tis Ignorance alone is the cauſe of Admiration.

32. For what One amongſt a Thouſand works upon the due Matter? Scarcely any. VVhat wonder then is it, if many be fruſtrated with a Deſerved End?

33. Therefore *Avicen* ſays not impertinently, He which takes what he ought to take, and mingles it, and works as he ought, then he proceeds as he ought to proceed.

34. There is truly many Illiterate Perſons, which underſtand not ſo much as common Senſe; how then is it likely for ſuch

such as those to understand the Metaphors and Analogies of Philosophers?

35. Others there are who though they are Learned and Quick-witted, yet have not Books; either because [for Covetousness sake] they will not Buy or Pay for them, or else are so Poor, as they cannot compass the Price of them; or else because they cannot find Examples in those Places in which they abide immediately; and so through Impatience and Despair desist, when it may be they were e'ne lighting on the true method to effect.

36. But for those who study Books and Art unceſſantly and with Patience, let them remember the Saying of *Solomon*, *Sapiens abſcondit Scientiam*; *Os autem Stulti Confuſioni proximum eſt.* A VViſe Man lays up, (or conceals) Knowledge; but the Mouth of a Fool is next to Confuſion.

37. Nor wants there a Reaſon why thoſe that have this grand Elixir, keep themſelves private, not ſignifying their Happineſs to any one.——VVhy, pray the Reaſon? — I anſwer in one word,

Fœlix quem faciunt, aliena pericula cautum.

Blest is that Man who can beware betimes.
By's Friends Misfortunes.

38. How many in our Age have miserably Died, who were known to have skill in this Art, by reason of their Princes Fear and Envy? Nor could they possibly escape from their Power: — But of them by and by.

39. Why could they not believe what *Thomas Aquinas* says? That the use of no Art ought to be prohibited, which produces Natural and True Effects by only Natural Causes.

40. *Marsilius Ficinus* says, (they are in the right on't, which affirms,) that all things may be multiplied as well Plants as Animals, by a certain Spirit, but that that Spirit is detain'd in grosser Metals with the Matter, which if a little rightly separated, and the Secret preserved in its connatural Habitation or Throne, will certainly generate its like.

41. There are some who will not Believe, though it's consented to by so many Men, and by so many diverse Nations; nay, that will not by Experience and Reason it self, grant themselves overcome. But rather (such an Age do we live in,) affirm

affirm the Metal transmuted into Gold and Silver by the help of the Devil and Hands of a Subtile Magician, than aſcribe the effect to the power of God and Nature.

42. But pray by whom eſpecially is this Art deſpiſed? even of thoſe moſt who have Read Chymical Books, in (as it were) great haſte, without premeditation, *&c.* Like the Dogs of *Nile*, juſt take a Lick at the Waters, and run away again.

43. Who when they underſtand not the Boſom Secrets of Nature, Art and the Philoſophers, blame them not themſelves.

44. But what more unjuſt than for a Man to hate that he underſtands not?

45. What more ſilly and contemptible, than the Judgment of an Unskilful Man?

46. The late Exclamation of a Comædian, I think was not for nothing, *viz.* That there's nothing in the whole World more unreaſonable, than the Cenſure of an Ignorant Perſon, who thinks nothing well done, in which he himſelf had not a Hand.

47. As if he had ſaid, *Scientia non habet Inimicum prater Ignorantem*: Arts and

Sciences have no Enemies except the Illiterate, who understand them not.

48. But to answer the Question, *viz.* Whether this Art can be proved true, by Authority, Reason and Experience?

49. To which I answer, I can, to prove the Truth of this noble Art, bring the Testimonies, Authority and Experience of many Wise and Learned Men.

50. Not long since, I received a Letter from a very Famous Gentleman, whom, you *Guibertus*, know very well, and whose Father you sometime since used very courteously, (which with some other Letters God willing, I intend shortly to publish.)

51. In which He Learned Man told me of a certain honest Chymist which he Entertain'd, furnishing him with ℥ivſs of Lead. He (the Chymist) casting in on the aforesaid Lead a Grain of a certain Red Powder, (the Lead being running hot,) the whole Lead was turned into most true and pure Gold, without any Diminution.

52. The Man that did this I am very well acquainted with, being Fellow-Boarders together for some time in *England*; and blessed be God he's yet Living.—

53. I

53. I heard of another some time since at *Lutetia*, by a very worthy Person, that had Gold made by the Chymical Art.

54. Nor was he ashamed to own it, for selling it about, he was at last took into Custody, (being supposed to have stolen it,) having sold so great a Quantity, and so much lying by him.

55. Where he happned to meet with a Gold-smith, whom he asked whether he would Buy Five Marks of most purely Refined Gold? I had it (said he) from *Edward Kelley*, at *Prague*, where at the House of Dr. *Aggesius Thaddeus*, I saw a whole Pound of *Argent-vive*, by one little Drop of a very Red Liquor transmuted into most pure Gold.

56. He is still safe in custody there, that by his Example the Incredulous may be perswaded.

57. I had of this very often in my Hands.

58. But which is the greatest wonder, you may plainly see some little of this Red matter sticking upon the Gold, converted from Mercury, more Red than the rest, and with that more *Argent-vive*, may be converted.

59. I am silent concerning *Bohemia* and *Saxony*; Time will discover all things.

60. There is many Books of this Subject Published, amongst which, Read that little Book of *Petri Roberti Valensis*, of the Truth and Antiquity of the Chymical Art, and that of *Petri Boni Ferrariensis*, concerning the certainty thereof.

61. Who amongst other Words, says, let the Ignorant (then) be silent, and let them not contemn what they understand not.——No right Wise Man will deny this Art its Excellency.

62. Consider if it be an Art, by what means 'tis an Art, and if it is not, why it is not; and let there be a time expected, when God shall raise up some one or other to set forth this Art in its Glory and Excellency.

63. But attend my Words a little, *Guibertus*, since it has been that many great Secrets has hitherto been hid from true and worthy Philosophers. I shall give the Reason for your sake, and to confute your Arguments, why this Art was traduced Ænigmatically, and by Obscure Words.

64. Know then, that in every Science it is primatively necessary to have a Subject about or upon which to Build.

65. But this Science has Universal Nature for its Subject; therefore they say, the

the Stone is in all things, yet not that its Matter is to be call'd out of every thing.

66. This Spirit is as well in Animals and Vegetables, as Minerals.

67. Therefore the Stone is call'd Animal, Vegetable and Mineral. But this not because it should be (the more) gathered from Animals and Vegetables.

68. For as a Philosopher says, *si vis mederi metallis*, &c. If you would make Metals more excellent, let the Original of your excelling cause, proceed from Metals.

69. But this Spirit is over much Sealed in Metals; they have sought in Minerals, but not in all, only in those where Nature has hid it.

70. By what one Name then is this Matter Famous? I'll tell you. But first I'de ask you, D. *Gilbertus*, and answer me if you think good, what you mean to do?

71. For the Principium of a Work or Business, results from the End of the Intention.

72. If you answer to gain-say your Intention of getting Gold by that, &c. I answer, 'twas never the Design of the Antient Philosophers, by that only to heap

up to themselves Gold and Silver; no, the result and scope of their Desire was, *ut Mens sana in Corpore Sano*, &c. That they might preserve a Healthy Soul in a Healthy Body, till God's appointed time for their Dissolution was fully expired.

73. For so many great Virtues are contain'd in this Powder, that a little being taken into the Body, it dispersses the Humours in a Moment, bringing the Body into so good a Disposition, that not one ill Humour is permitted to reside therein.

74. Which Powder with its use, *Raymund Lully* very well knew, Living One Hundred and Fifty Years; and had God seen fit, might (had not the *Saracens* Barbarously Slain him,) had Lived to the Age of Two Hundred.

75. These Great Virtues the Philosophers observing in the *Elixir*, would for Curiosity sake, try it upon imperfect Metals. Thus Disputing, If this Medicine cures the Leprosie, Dropsie, *&c.* and preserves Human Bodies, what effects will it have on Imperfect Metals? They projected, and found its admirable Virtues.

76. Per-

76. Perceiving it to be so Efficacious a Secret, they bound themselves by an Oath never openly to Declare the Modus of its Preparation. Nay, at last they began to hide the Art by Obscure Phrases, lest it should be Seiz'd on by the Unworthy.

77. But to speak fully on this Argument, would require too much time and room either for me, or this little Book to allow of: But more of this elsewhere.

78. We will return now to our intended Discourse, concerning of what, it is made; *i. e.* the Matter of the Stone, at which almost all Chymists stumble.

79. For the Philosophers have almost as many Names for it, as there is variety of colours in the Work; which is as many as can be imagin'd before it comes to its perfect Redness.

80. For they name it by that Name of which the Colour is.

81. No wonder then that so many are Deluded by the Literal Signification of the Words.

82. 'Tis the hidden Spirit of the Words must only be taken notice of.

83. The

83. The Praxis therefore of this hidden Work excels the greateſt Secret of Nature, which unleſs reveal'd by God, or one who has work'd it, or by ſeeing it done one's ſelf, it's impoſſible to obtain it.

84. All Books without which ſignifying nothing, unleſs you have the knowledge of the matter to work upon; then indeed one Book opens another, but not before.

85. We ſay therefore that Sulphur and Argent-vive is the matter of our Stone; therefore the knowledge of them is neceſſary, that the matter may the more artificially be cull'd out of them, that the Stone may the ſooner be perfected.

86. A certain prepared matter lies hid in a certain Body, which is for the Work, without other Preparation.

87. And a difficult matter it is to find it out, than which, as *Raymundus* ſays, there is no greater Secret in the whole World, which ſo conſiſts in *Saturno* of the Philoſophers, that they which moſt narrowly ſeek into its Virtues and Nature, oblige themſelves by an Oath never to reveal thoſe Secrets.

88. Be-

88. Being so many, as expelling not only the Diseases and corrupt Humours incident to the Body, but also converting [as has been experienced] imperfect Metals into pure Gold.

89. Now I [*Pietate motus*] being mov'd by Brotherly Affection, will disclose the proper Name of this matter, and declare it with *Arnold* of retarding Old Age.

90. For he calls it *Cbiffir Minerale*, that is, the Animal Stone, the Preparation of which the Ancients have conceal'd.

91. There is also another Name for it, especially for the Mineral Stone, the Preparation of which they have also kept secret; some calling it *Abissini Bistumi*, others the *Mineral Chaos*, in which is contained a very great mineral Power.

92. In which all Metals lie glistering in obscurity.

93. Some affirm, that the matter of this Stone is nothing else than a corporeal Spirit of the World, formed in the Matrix of the Earth, from which it receives all its animal, vegetable and mineral Faculties (as was aforesaid.)

94. As Wax receives the Impression of any Shape and Form, so does *Argent Vive* lurking in the matter of the Stone, receive the Properties or Proprieties of all things.

95. Do

95. Do but see then *D. Guibertus*, what marvellous things it performs, being drawn out of, and freed from its Chaos, purify'd from its Feces, and being made a Quintessence.

96. The Stone (says a Learned Man) of the wise Men, is perfected in its self, and by its self. The Roots, Branches, Leaves, Flowers and Fruit.

97. 'Tis then like a Tree; now what a many Boughs there is belonging to one Tree? And then, what a multitude of Seeds?

98. In like manner is this our Philosophick fruitful Tree, containing in its self the Seed of Gold and Silver.

99. VVhich Seed, if sown in its proper Earth, brings forth Sols and Luna's *ad infinitum*, as other Seeds sown in the Ground.

100. For Nature naturally acts and operates perpetually on things of its own Nature, and not of a diverse Species, much less then in a diverse kind.

101. For by how much the greater the Diversity of things is, by so much the greater also is the Unity of things.

102. For Nature disposes all things *in Potentia*, for as much as that Art should and does perfect *Actu*.

103. For

103. For Example, Nature has and does produce matter whereof Glass is made; but in no place Glass its self. In like manner it has also created Iron lying in a rude matter, committing it to us in a rough, unfashion'd and confused Form, that therewith we make Horse-shoes, Sickles, Launces, or whatsoever we please.

104. Thus Nature has also created Herbs, Trees, Gems, Corals, Gold, and every thing the Eye can see; yet as they are, they cannot be call'd Medicines, but rude and unrefined Substances, which by Chimistry are so order'd into Medicines, as to purge, dissolve and separate the Heterogene from the Homogene Qualities; otherwise the putrid would commix with the putrid, and the corrupt with the corruptible.

105. Thus God the Author of Nature has created an only certain simple matter, by which the Stone may be made, which wise Men have call'd the Root of Metals.

106. VVhich matter, if not dispos'd by Chymical Philosophy *a potentia ad actum*, from its power of performing, to Performance its self, it will always remain in the same state, of which the matter whereof Glass is formed is in, which is

not

not Glaſs its ſelf, till means be uſed by an Artiſt to make it ſo.

107. The matter of this Stone is one only thing, as I have often ſaid before, which, as being but one thing, is not numbred or divided.

108. VVhich, if numbred, it is no more one thing; and if divided, it then begins to be compoſed.

109. If therefore you would profit by Philoſophy, remember to take one only thing, [ſimple] whoſoever does otherwiſe, will never find an end or perfection.

110. VVhereas Nature from one thing produces all, and thus in one both agree together.

111. For Nature is the Mother, and Art her Daughter.

112. Now where Nature ceaſes, Art begins; and this and no other ways is the Order and Rule of Truth.

113. VVhen therefore you have found that one matter which contains all things in its ſelf, exhibit not other extraneous matters to this, with an intention to bring it to perfection; they will not bring it to perfection, but corruption; and you'll grievouſly deceive your ſelf.

114. For the matter of our Stone is one only thing; yet not ſo very ſimple, but it contain

contains the Four Elements, as other Elementary Bodies do.

115. For as a Tree planted in the Ground brings forth Fruit in its proper Season, in, through, and by its self: Thus our matter, if transplanted, and bedew'd with its own Matter, will bring forth [as the Tree] it's Fruit, which, if sown upon impure Metals, will undoubtedly transmute them into pure Gold.

116. For this Philosophick Tree contains in its self whatsoever is necessary for its self, without any Man's Assistance, as in the following Dialogue and Pages (God willing) we may see.

117. As for you then *D. Guibertus*, do you be advised by those wise Men who affirm,

118. That those Men are unable and unfit to judge of those things, which things they do not understand.

119. And that every Man which must or will give Judgment on those things, that (through Ignorance) seem to him dubious, must and ought to give that his Judgment in the best and mildest Sense.

120. 'Tis therefore the part of a wise Man, rather to suspend his Judgment concerning those things he knows not, or at most, he has but a very small apprehension

prehenſion of, than to rail at and abuſe thoſe things he underſtands not.

121. But ſince there is no Remedy againſt abuſes — every Artiſt is not worthy of the ſame Commendation, nor are all equally ingenious or commendable.

122. For one Artiſt excels another in Ingenuity and Skill.

123. For the Art depends not on the Artiſt, but the Artiſt on the Art.

124. Therefore before we go any further, this Queſtion muſt be reſolved, *viz.* Whether any Art may be acknowledged and granted allowable?

125. Whether this Art is prohibited by any Divine or Human Law? For lawful and unlawful Arts are thus diſcerned.

126. I find no Prohibition of Alchimy or Confection of Gold in the Scripture, amongſt thoſe many Vices and Crimes that the Divine Law-giver *Moſes* exclaimed againſt, and forbid in *Duteronomy* and *Leviticus*.

127. Nor can I perſwade my ſelf that Diſtillations, Alimbecks, and the Confection of Gold and Silver, deſerves more to be prohibited, than the melting down of Jewels, Gold Rings, and many ſuch like Ornaments.

128. Of

128. Of what Great uſe Plates and thin Pieces, *&c.* of Gold and Silver were to the People of God among the Jews, *&c.* I think none is ignorant of.

129. Yea, *Eſdras* ſeems plainly to give his Suffrage for this great Art, where *Chap.* 8. *Book* 2. *Verſe* 2. *And he anſwered me, ſaying, The moſt High has made this World for many, but the World to come for few.*

I tell thee a Similitude, *Eſdras:* As when thou askeſt the Earth, it ſhall ſay unto thee, that it giveth much Mould whereof earthen Veſſels are made, but little *Powder* that Gold cometh of; even ſo is the courſe of this preſent World.

130. Now as for Human Laws, ſurely there is not a word mentioning the prohibition of Alchimy amongſt the German Laws, *&c.* or in *Digeſtis, Cod. Juſt. vel Novel.*

131. Nay, but the Art of Multiplication is rather approved of and commended.

132. But it may be objected, There's Cheats amongſt the Chymiſts.

133. *Anſwer.* And amongſt Chriſtians what a many Hereticks? Amongſt Phyſicians, what a many Quacks and Impoſtors? And amongſt Counſellors, Judges and Lawyers, what a pretending Rabble?

Surely the Piety and Honeſty of theſe Diſputations, *&c.* are to be praiſed.—

134. But I'd ask whether the Crimes of an Artiſt are to be, or ſhould rightly or juſtly be imputed to his Art?

135. Well ſays that wiſe Counſellor, That the puniſhment of anothers Crimes ſhould be removed from thoſe whom no Fault can lay hold of. But——

136. *In Summa*, Every one loves not that he underſtands not.

137. Nay, ſome fly from, contemn and diſdain thoſe Arts they are ignorant of.

138. But as the Knowledge and Underſtanding of any thing increaſes, ſo does the Love towards it alſo.

139. *Guibertus* indeed is skill'd in the Latin and Rhetorick. 'Tis no wonder then that he contemns this Art he is ignorant of in ſo Scholaſtick a Style, [He has nothing elſe to do] intending to annihilate, if he could, that Noble Art, unknown to him, by ſuch kind of Paint.

140. As for us, we employ our ſelves about our Furnaces, endeavouring to defend and maintain the TRUTH in ſmoaky Latin and ſimple Oratory. Nor need we Rhetorical Flouriſhes, our Cauſe being good enough without.

141. But

141. But, Benevolent Readers, as for you, labour and pray, and be willing to maintain Truth; and that GOD and Author of Truth and Myſteries ſhall be with you.

Farewel once more,

And meditate on what I have wrote.

The End of the Apologetick Introduction.

THE

Practica Mirabilis

FOR THE

Accomplishing and obtaining from the Beginning to the End the White and Red Elixir.

Which whosoever understands, need not read any other Book.

1. IN the first place, Love God the Searcher of all Hearts; walk holily before him, and keep thy Feet from the Paths of wickedness.

2. For the Knowledg of this Art is the Gift of God.

3. Nor let any Mortal glory that he can perform any thing of himself, without his Divine Assistance.

4. Pray and Labour.

5. The work is light, and requires not much expence, only much patience and waiting for.

6. If

6. If you but once untie the Knot on't, the work may then be well styled VVomens work, and Childrens play.

7. If you but rightly understand the Radixes of Numerals, you know enough.

8. Be satisfied with this little Tractate, and Christ Jesus will furnish you with more

Be happy Reader, and so farewel.

9. Now in the Name of God will I declare the Practick and Method of Philosophical working, how the great Elixir is brought to perfection.

10. Or the white and red Tincture, composed only of the Mercury of the Philosophers.

11. Bringing Crude Mercury and Antimony to perfect Perfection, converting all imperfect Bodies into pure Sol and Lune, far excelling that produced by Nature.

12. From therefore the *Mercury* of the Philosophers, which they call their *Prima Materia*, or First Matter: Their Aqueous, Frigid and Humid Element: Their *Aqua Permanens*, their *Spiritus Corporis*, *Vapor unctuosus*, *Aqua Benedicta*, their *Aqua Venosa*, *Aqua Sapientum*, *Acetum Philosophorum*, *Aqua Mineralis*, their *Ros Cœlestis*,

lestis, Gratiæ, their *Lac Virginis*, their *Mercurius Corporis Magnesia, Radix Philosophica*, and by infinite more Names, which you may find in Philosophick Books.

13. VVhich matter, tho going by divers Names, yet always signifie one and the same thing, as being ☿ of the wise Men, from which only and alone is made the red and white Tincture.

14. Therefore, says *Geber*, that Prince of Philosophers, *Our Art is not perfected in a multitnde of things; but it is one thing alone, it is one Stone, one Medicine, in which consists the Magistery. To which we do not add any Foreign thing, unless in its Preparation, by removing Superfluities: For in and by it are all things necessary for the Work, to which we add not (I say) any extraneous things, because of Gold and Silver; for They are not extraneous to the Stone its self, if fermented therewith, they then being both Coadjutors to the same, by which the Physical Work is finished.*

15. Another Philosopher says we make use of venerable Nature——For Nature cannot be mended or made better but by things of its own Nature.

16. Therefore we must uot introduce any thing of an Alien Nature as a Helper to this Work; nor Powder, nor Water, nor

nor any thing of an extraneous Nature.

17. For divers things do not better our Phyſical Stone; therefore 'tis only perfected by the Mercury of the Philoſophers.

18. All other things, as Salts, Aloms, Vitriols, Borax's, Aqua Fortis's, *&c.* being unprofitable and good for nothing.

19. Therefore the aforementioned Mercury is the only *Radix Phyſica*, the *Arbor Alta* from which infinite Boughs are multiplied: And this is call'd that Stone which is mention'd ſo often in the Books of Philoſophers, and which they had.

20. But the firſt Operation of the Stone is called Sublimation.

21. Now how this Mercury of the Philoſophers ought to be ſublimed and brought to Perfection, ſhall be plainly laid open in the following Lines, without any Diſſimulation or Obſcurity.

22. ¶ Obſerve then that this Sublimation is not vulgar, but Phyſical.

23. Our Sublimation being nothing elſe but a Subtiliation of a thing.

24. So that Phyſical Sublimation is an Elevation of the Non-fixed Parts from the Fixed.

25. For the ſubtile non-fixed parts are elevated by Fumes from the Fixed parts.

26. I would that they be not ſeparated one from another, but remain together inmutual Conjunction.

27. And now know that he which conjoyns our Phyſical ☿, rightly, ſublimes it, (*i. e.* ſubtiliates it) in which depends the vertue of our Stone, that makes and finiſhes our whole Elixir.

28. For as *Geber* ſays the whole Perfection of the Art conſiſts only in the right Sublimation, right manner of *V*eſſel, and Regimen of Fire.

29. Becauſe in this Sublimation, every thing of this are made and do conſiſt, *viz.* Sublimation, Diſtillation, Aſcenſion, Deſcenſion, Coagulation, Putrefaction, Calcination, Fixation, *&c.*

30. Concerning which the Philoſophers have much capitulated, that by ſo doing they might make their Writings the more difficult to be underſtood, to the end that the unwiſe ſhould by no means apprehend them.

CHAP.

CHAP. I.

Of the First Preparation.

TAke, in the Name of the Lord Jesus Christ, the vendible prepared Mercury, the Water of Philosophers, the *Primum Hyle* of the wise Men, put it into its clean, bright, lucid and round *Vessel.*

2. Close its Mouth very well with *Hermes*'s Seal, and let it suffocate in its temperate and warm little Bed for a Philosophers Month.

3. Never in that Month's time permitting it to cool, (for then all's undone.)

4. Till you have sublimed so long, that it will sweat no longer, (i. e. till there is nothing remaining either to ascend or descend.)

5. And till that matter within begins to putrifie, be choaked, coagulated and fixed by vertue of the continual maintenance of its due Heat, that nothing will ascend (any longer) in any Airy fumous Substance, but remain fixed on the bottom.

6. Its

6. Its Moiſtneſs being all drawn up, putrifyed and coagulated, and turned into a Black Earth, which is called the *Crows Head*, the Black and Dry Element, *&c.* Then is the true Sublimation of the Philoſophers expedited.

7. In which Sublimation all the forementioned manners of Doings exiſt, *viz.* Solution, Diſtillation, Coagulation, Putrefaction, Calcination and Fixation in one only Veſſel, and on one only Furnace, as was ſpoke of before.

8. For when our Stone is in its Veſſel, and when it ſhall aſcend by Fumes to the top of the ſame, it is then call'd Sublimation and Aſcenſion.

9. But when it precipitates from the top of the Veſſel to the bottom and its neither ends, then it is call'd Diſtillation and Deſcenſion.

10. And when by its very much Aſcenſion it begins to putrefie, then it begins to be coagulated alſo, and is called Putrefaction and Coagulation.

11. But when at length [the Humidity of its radical Moiſture being exhauſted] it begins to be calcined and fixed; It is called Calcination and Fixation.

12. And

12. And all this *uno Actu*, by decocting them at one time altogether in one Vessel, and on one Furnace, (as has been often said before.)

13. And thus Sublimation being made a true Separation of the Elements is made also.

14. For, as the Philosophers say, the Operation of the Stone is nothing else than the Separation of the Elements and their Conjunction.

15. Whereas in our Sublimation the aqueous, frigid and humid Elements are transmuted into earthly, dry and warm Elements.

16. From which may be observed that the Separation of the Four Elements in the Stone, is not vulgar but Physical.

17. Because our Sublimation being finished, the Elements (as was told you before) are perfectly separated.

18. Yet in our Stone there are only two formal Elements, *viz.* Earth and Water.

19. Earth, which virtually contains Fire in its self by reason of its dryness, as Water contains in like manner Air in its self, by reason of its Humidity or Moistness.

20. It may further be obſerved then, that in our Stone there are but two formal Elements, though there be four virtually.

21. Therefore there is not a Separation of Four Elements, as Fools and Ideots conceive.

22. There is a certain hidden Secret in our matter, whoſe Work and Virtue is perceived, *viz.* Earth and Water. But the other two, *viz.* Air and Fire, are not perceived ; [*nec quicquam largiuntur*] nor can their reſiding place be ſeen no more than their Vertue, as in the other two Elements of Earth and Water.

23. Becauſe in their Decoction the Fire changes the Colours. Lo! By the Grace of God thou haſt the ſecond Element in the Philoſophers Stone, which is Black Earth, the *Crows Head*, the Mother, Heart and Root of them, upon which Earth, as upon the Ground, all other are poured.

24. Which earthly and dry Element, tho in the Books of the Philoſophers going by many Names, [as being by ſome called *Laton*, the *Bull*, *Fax nigra*, our *Braſs* or *Æs*, our *Mony*, *Black Sulphur*, *Maſculine*, *Man*, and infinite many others] yet is one and the ſame thing, having its Original

nal from one and the same thing.

25. By such a Privation therefore of Humidity, which is caused by Sublimation, the Volatile is made Fixed, the Soft Hard, and the Water Earth.

26. And as *Geber* says, *The Mutation of Nature into Nature, also a change of Complexions is made; for the cold and moist Complexion is converted into Cholerick and dry, becoming also Spiritual, Corporeal and Liquid, Thick, and so on the contrary.*

27. Therefore the Philosophers say wisely, when they say, the Operation of our Stone is nothing else but the permutation of Nature and Revolution of Elements.

28. For by such an Incorporation we change the moist and volatile into fixed, the spiritual into corporeal, and the liquid into thick, the watry into fiery, and the aery into earthly.

CHAP.

CHAP. II.

Of the Second Preparation.

1. NOw therefore by the Bleſſing of God, we having finiſhed the Firſt Preparation, I will plainly declare the manner to bring the Black into Whiteneſs.

2. ℞ therefore that fixed Black Earth which is call'd the Crows Head, and grind it ſmall (*in porphyrio mundiſſimo,*) into Two parts.

3. To which add part of the Reſerved Philoſophick Water which you know.

4. Conjoyn theſe Three into One Matrimonially, upon the clean Stone, by ſtirring them very well together, that they may be perfectly conjoyned; ſo that all may return into one confuſed Chaos, as into One Body inſeparably.

5. Then put it wiſely into its adopted Viol, and lay it up in its Bed, that it may be coagulated and fixed, and become one intire white Body.

6. VVhich being done, take the white Stone out again, and bring it into a ſmall Powder, and again with a Third part of its

its *W*ater, imbibe often, that its Drought may be took away.

7. And again put it in its clear and clean Veſſel, in its warm and temperate Bed, that it may begin again to Sweat.

8. Its *W*ater being again dryed up, put more to it, and reiterate, ſo doing many times, until this white Stone becomes by Reiteration after this manner, moſt excellent, fixed, ſtanding and piercing through the moſt ſimple Body.

9. Moſt ſwiftly flowing, and perfectly tinging all imperfect Bodies into purer Gold and Silver than is naturally made.

10. And obſerve, that the oftener you repeat its Solutions, Coagulations, Contritions and Aſſations, of the greater virtue and force will the Medicine be.

11. For by how much the oftner you apply its reſerved proper excellency upon the Stone, by ſo much the Richer you make it, for Projecting on all Imperfect Bodies.

12. For at the firſt going over of this Medicine, One part of it will convert an Hundred parts of any imperfect Body into pure Silver.

13. At the Second Reiteration, it will tranſmute a 1000, at the Third, 10000, at

at the Fourth a Thousand Thousand, and so *usque ad infinitum.*

14. Therefore *Wise* Men do not Foolishly in commending Reiteration.

CHAP. III.

Of the White King.

THerefore thus order this glorious Stone, this white King, (who transforms and transmutes, ☉ and, all other imperfect Metals into ☽;) if of it you would make the Red Elixer, which transmutes ☉ and ☾, and every Body into most Pure Gold.

2. ℞ That White Stone, and divide it into Two Part, one part you shall augment for the Elixir White, as was said before, with its reserved White Water, which will never lose its tincture and virtue.

3. The other part put in another Philosophick, Clean, Bright and shining Bed, in a Digesting Furnace, and it will be converted into a Red Powder, which the Philosophers call their Blood-colour,

Powder

Powder, their Purple Gold, their Red Corral, and their Red Sulphur, with which you may project on ♄, and any other Metal, as the Praxis will teach you.

CHYMICAL AXIOMS.

I.

ALchymy is one of the Sublimeſt Sciences which imitates Univerſal Nature; nay, which in ſome things excels Nature. --Nature indeed furniſhes with Matter, but Art operates in ſuch a manner upon that Matter, as is impoſſible for Nature.

II.

Nature has diſpoſed a certain Matter, containing in its ſelf whatſoever is neceſſary for the converting all imperfect Metals into pure Gold and Silver. If that ſaid Matter be Decocted and Fermented according to Art, which its impoſſible for Nature to do; Nature therefore has brought forth nothing impoſſible to be equall'd.

III.

But there is in that Matter a Maſculine and Feminine, *viz.* Gold and Silver,

a light and eaſie work to whom the Almighty God is pleaſed to reveal it. Tranſmutation is poſſible and eaſie; for all things that are and increaſe, can be Multiplied, as Men, Trees, Grain, and ſuch like.

IV.

For as from one Grain, a Thouſand are generated, ſo from *Adam* the Firſt Man on Earth, is the World increaſed to what it is, *&c.* Therefore 'tis poſſible to increaſe Matter to infinity.

V.

The Philoſophers affirm, that the Stone conſiſts of a Body, Soul and Spirit; they comparing an imperfect Body to a Body Perfect, and call its Water a Spirit, and that rightly, becauſe, by that Water is the Dead Body vivified and made alive, which before it was not, and brought into a far better form.

For firſt by our Magiſtery, we make Groſs Slender, (*i.e.* the Body a Spirit,) Humid we make Dry; Water, Earth. And thus we change Nature, and make Superior Inferior; which is effected when the Spirit is made a Body, *& vice verſa.*

VI. Our

VI.

Our Stone is made from one only thing, in one only Vessel, for our whole Magistery is made with, from and by our Water, which Water is so powerful, as to bring Bodies into *(cineres,)* Ashes, Coals or Cinders, and then Whitens them.

VII.

Azot and Fire (says *Morienus,)* purge Laton, for Laton is a very pure Body, but Azot is *Argent-vive*, that is our Secret Water, our Water is our Fire, and Quintescence, or the form of our Matter. Now Matter is the *principium* of *Perpession*, but Form of Action; therefore by how much the more formal any thing is, by so much the more efficacious it is; and by how much the more material any thing is, by so much the more unfit to be worked upon.

But Incorporeal Forms are not like Spiritual ones; 'tis no wonder then that a Spirit, a little *Moles* should be so strong and efficacious. Thus Angels by how much the more immaterial, by so much the more efficacious. As a great Vegetable amongst other things, abounds with that Spirit or Quintessence, so our

Mineral Chaos abounds with the Form of all Minerals and Metals.

VIII.

Which Form thus drawn forth from the Chymical Chaos, is endowed with ſo great ſtrength and virtue, that it preſently diſſolves like Ice in Hot Water, Gold, Silver, Corral and Jewels. Nay, of ſuch great virtue is it, preſerving the Radical moiſture of the Body ſo wonderfully, that *Raymund Lully* by the uſe thereof, when he was Slain by the *Sarracens*, (being full One Hundred and Fifty Years of Age,) was as Nimble and able to perform any thing as a Young Man; it being took inwardly every Day without intermiſſion.

IX.

Aros the Philoſopher ſays, that the Water or Spirit of the Stone is all in all, and is the only thing ſought after, and requiſite for this Work; for in it is the flying and fixed, the tinging and tinged, the white and red, Maſculine and Feminine compoſed together by an inſeparable Compoſition. *Lully* ſays, the Spirit is the firſt principal Secret, the Water the next, from which Two things every thing receives its Nutriment, and every Tree, Sprout and Herb its Vegetation,

tation, and every Light its Illumination.

X.

This Water carries Life, Light and Spirit with it; but why does *Lully* call the Water the Second principal Secret, *&c.* whom the other Philoſophers call the Oyl? The reaſon is, becauſe it is drawn in the Second place after the Spirit; the Oyl is nothing elſe than the Radical, Pure and incombuſtible humidity of Metals, in which does moſt eſpecially conſiſt the Metallick Eſſence and Form, (*& niſi totum compoſitum aqua fiat, pulvis non erit fuſibilis, nec ingreſſum habebit,*) to which VVater the whole is reduced, by a moderate and continual Humid Heat.

XI.

Know then, that the Elements are not divided in our Stone in Subſtance, but well in Virtue; for no pure and ſimple Element is conſpicuous but in its own Sphere: Know then, that unleſs you ſublime the Body, until it becomes VVater, it cannot be congealed, unleſs by Fire; for Fire congeals the commixion of our Stone.

XII.

VVe Diſſolve the Bodies, that Heat may cleave to the depth of them, and ſo

Fire alone changes VVater and Earth from their Nature and Colour. I knew a Man who could with Three Simples, make an equal Fire to last for Seven Years, without once going out, and this without any Addition of Fuel. This is very necessary for you in this Art.

XIII.

VVe want therefore such a Fire for our work, for by that we might fully perfect the work; our VVater is our Vessel, and our Fire it's our *Mercury-vive*, and *Argent-vive* of the Philosophers: But the principal Matter of all Metals in their Mines from which they themselves are generated and caused, is *Aqua sicca*, Dry VVater, which we call *Aqua-vive*, or * *Argent-vive*; yet they are not procreated in their Nature, as in their Minerals: For in their Places where they are generated, no Metal is to be found. But that Matter is a certain substance produced from Nature naturally, having in it self the substance of them both; and from such a substance is produced or generated a certain Subtile substance, smoaky, in the Bowels of the Earth, and Veins of Minerals, where it is congregated and detain'd.

* *And others* Spiritus Fœtens, *which we call Sulphur.*

tain'd. Now that first Matter from which that aforesaid fumous or smoaky Matter is generated and proceeds, is a certain Body, and those Fumes generated from it, is a certain Spirit; and thus Nature makes a Spirit of a Body, and causes to ascend from Earth to Heaven; *i. e.* it makes a Corporeal thing, a Spiritual substance. There is a certain proper substance or matter of *Argent-vive* and Sulphur, very subtile and fumous from the nature of the aforesaid things, of a very bright and clear substance, generated by our ingenuity like Tears, in which lurks our Quintessence. Some say our Stone is made of *Argent-vive* alone, without the admixion of Sulphur; they say right, and understand Art, for in Distillation the Sulphur ascends and mingles it self with the *Argent-vive*, and in Putrefaction the VVater becomes red and tingent, and is condensed by a little heat, and the Earth again becomes Oyl, from which Oyl, Alcohol, *&c.*

XIV.

'Tis to be noted, that the Philosophers call that *Argent-vive* and Sulphur, on which Nature pours out its action and operation. The Stone is one thing, one Medicine, in which consists the whole

Magistery. Heat is the Agent and Mover to Corruption, and there is no other Agent in the World; the Radical Fundaments or Principiums of this Famous Science, upon which they themselves are founded, are these that follow, *viz.* a certain proper Matter or Substance of *Argent-vive* and Sulphur, generated by our Magistery, very pure and bright, in which lies hid the Quintessential Spirit.

XV.

Every Individual multiplies the form of its own Species, and not of another; and therefore the first form of its Body being Dissolved, it is converted into *Argent-vive*; by Elementation, in Colour Blackish, in Smell Fætid, and in Touch Subtile and Discontinuing.

XVI.

In such a Matter then are contained Four Compounded, Separable and Resoluble Elements, in Water of *Argent-vive* after Putrefaction; therefore Mercurial Water is the first Matter of all Metals; and with it we Dissolve all Metals which cannot be Dissolved into other things. Now if so be the Metals were not Dissolved into their first Matter, you would not gain what you expect by that Mercurial Water.

XVII.

XVII.

By Heat all the Elements in the Work are discerned; for whereas there are (as 'twas said before,) but two formal Elements, perceived in the Art, yet there are virtually four; for in the Water is contain'd Air, and in the Earth Fire.

XVIII.

The Qualities of the Sulphur are commixed by Digression with this *Argent-vive*, and therefore it is to be altered as Nature requires; it is converted and congeal'd into Sulphur, and by vertue of its own Heat, and by the conversion of its own nature.

XIX.

Whatsoever truth is consistent in the Chymical Art, is to joyn and conjoyn the Moist with the Dry, and this is approved by all the Philosophers: But understand by the Moist, the Spirit well cleansed from all Dross; by the Dry, understand the perfect, pure, calcined Body; and believe me, the Operation consists in the Dissolution and Coagulation of these Two Parts. Now to Dissolve, is to convert the Body into the Nature of a Spirit. But to Coagulate, is so to operate on the Corporeal Spirit, as to make

make the Fixed Volatile, and the Volatile Fixed; by doing of which, you will obtain the Magistery; but diligently take care, lest you mingle the Impure Mercurial Water with the pure Body. Azot, that is, the Mercurial Water, together with the Fire wash clean; and Mundify the Laton, that is, the Black Earth, for the preparation of the Earth is always with the Water. Therefore let not your often repeated Contritions and Assations weary you, for 'tis a natural action which has its motion'd and determin'd time; for sometimes it is finished in a lesser time, sometimes it requries more time, because in Putrefaction there can be no certain determin'd time, being according as the Artificer labours thereon. A Philosopher says, that in Decoction a Fourth part of the Body is Diminished, and we have experienced it to be true. Note, that you ought to have a great care, lest in the imposition of the Imbibition of Black Earth with the Mercury, the Vessel break or crack not; from which Caution you may observe, that the Water ought to be warm, and so ought the matter; *i. e.* the Earth, which when put together in the Vessel, should be well shaken together

in

in your Hand, for otherwise the Matter will stick to the Sides of the Vessel; therefore do as aforesaid, till the Matter being well mixed, becomes of the consistency of Mud, *&c.* and then the Vessel ought to be well closed up, and put in warm Ashes, that the Water therein put, may be Dryed up again into it; on which warm Ashes let it remain, till it become a Dry Powder, which will be in Twenty Five or Thirty Days Natural.

XX.

Now having this Dry Earth or Powder, put upon it Six or Seven parts of Mercury, that therein the Powder may be Dissolved; then close the Mouth of the Glass very well Hermetically; then Dry and Congeal on Ashes with a gentle Heat; which Congelation and Solution reiterate Four times, and you will have this Earth fixed and black; which being broke in Two, the Fractures will glitter. If you will take the Mineral Elements, take not of the First, nor Last, but Middle. To make the Stone, having the Matter by you, Dissolve it in its own proper Vessel, by a moist Heat; which being done, the Earth will be Converted into clear Water, and then into

Earth

Earth again; the Earth will be turned into Oyl, and the Oyl will become an incombuſtible, fuſible Powder, and all this by one only Regimen; which is call'd Womens Work and Children's Play.

Of FERMENTATION.

NOthing can be made from a perfect Body, becauſe it is already perfect. As for inſtance, Fermented or Levened and Baked Bread is perfect in its ſtate, being come to its full period of Perfection, nor can you any more Leven it.

2. Thus it is in Gold: The White and Red proceed from one only Radix, no other thing of a Diverſe Genus intervening.

3. We take therefore that matter from whence Gold is produced; which by the help of an Artiſt, is brought into the true ferment of Philoſophers.

4. Therefore mingle not the White Water with the Red, or *vice verſa.*

5. Yet the White and Red both proceed from one and the ſame Radix, nothing of an other kind intervening.

6. There-

6. Therefore our Stone is by the Philoſophers deſervedly call'd every thing, becauſe it has in it ſelf, and by it ſelf, every thing neceſſary for its own Perfection; and by whatſoever Name it is call'd, is always one and the ſame thing.

7. Put it in the Veſſel, and firmly cloſe, until you have compleated the whole Magiſtery.

8. When you ſee the Water congeal it ſelf, then be ſatisfied that the Science is true.

9. If you can but hit at the right Degree of Heat, the Water and Fire will be ſufficient for you.

10. For its White and Red Effects, conſiſts in the Regimen of Fire.

Here ends the Chymical Axioms; though we have omitted various things, to hinder Prolixity.

The

The Dialogue of Ariſlaus, *a very antient Philoſopher, concerning the Philoſophers Stone; (a Work never before Publiſh'd).*

1. IN the Name of God, *Amen.* Know my Dear Son, that before the Creation of the World, the Spirit of the Lord reſted upon the Waters.

2. Afterwards all things were created from Water.

3. This Water did God divide when he commanded part of the Water to become Dry, which he called Land; the other part not converted to Land, called he Water ſtill.

4. Which he preſerved in the ſame Eſtate it was at firſt, that it might be ſerviceable to the Dry Land in VVatering it, *&c.* For the Earth cannot or will not yield its Fruits, unleſs moiſtned by the VVaters of its Rivers.

5. Now in this Diſcourſe of mine, will I manifeſt to thee the natural condition of the Stone of Philoſophers, apparel'd

parel'd with a Triple Garment, even this Stone of Riches and Charity, the Stone of Relief from Languishment.

6. In which is contain'd every Secret, being call'd a Divine Mystery and Gift of God, than which there is nothing in this World more sublime.

7. Therefore diligently observe what I say, *viz.* That 'tis apparel'd with a triple Garment, that is to say, with a Body, Soul and Spirit. Now that this Body may be revived, give it its Soul, and it will live.

8. *Schol.* Good Master, I cannot understand your Expressions, being too obscure for me to comprehend—— For whereas at first you told me of but one Stone, now you tell me there's three, *viz.* a Corporeal, Animal and Spiritual. Now if there is but one Stone, how can there be three?

9. *Mast.* O my Son, remove that Cloud of Ignorance from you, and understand the Truth—— You are to understand that when I said there was but one Stone, I meaned, that there is but one thing of which it is made: Now when this Body is reduced into its first matter, *viz.* into a Water full of Waves, then 'tis call'd one thing

thing, and a Physical Root, from which infinit Boughs are produced.

10. It is also call'd a Stone, known to the principal Philosophers who have it; therefore from that Stone, *viz.* White and Red Earth, its Soul is extracted by Separation and Sublimation, that is, Subtiliation.

11. *Schol.* Is then Sublimation, which is Subtiliation, absolutely necessary in this Work?

12. *Mast.* Know my Son, that our Sublimation is not common Sublimation, but Philosophick; for our Sublimation is no other than Subtiliation, after such a manner, that the Superfluities of our Stone in Sublimation are remov'd, separating the non-fixed parts, and converting them into Fume and Smoak from the Fixed. But this must be done with Wisdom.

13. He then that rightly Sublimes Subtilizes, and so his Work is ended.

14. *Schol.* But, Sir, I have often heard you say, that the Elements must be separated *per modum separationis*, after the manner of Separation.

15. *Mast.* Know, my Son, that all this is done in this our Sublimation, for it perfectly separates the Elements, becoming then

then a certain white Stone of three Elements, *viz.* of Earth, Water that is Mercury, and of a Soul.

16. And know that *Fæx*, that is Earth, is the Root and true Ferment, and is call'd the Nurse of all the Elements. Aer, that is the Soul, is penetrating. The Spirit, that is Mercury, is *portans*. And so you may reckon our Sublimation, which is Subtiliation, and they are called Elements.

17. But that you may better understand me, our Earth fixes the Spirit, that is its Ferment the Mercury; Air, that is its Soul, penetrates. It's Spirit, that is Mercury, cleanses and washes it from its Impurity. *v. g.*

18. When Water rains from Heaven upon Earth, then begins the matter to change Black, which from the decoction of its Sun (*that is*, its Fire) that Water (that is, its Spirit) is dryed up, and so it becomes white Earth. Thus it is in our Work.

19. But there are but very few, my Son, that understand that Subtilation; therefore they labour in vain who understand it not.

20. *Schol.* Tell me, most Learned Sir, can this Work be done from beginning to

the End, on one Furnace, and in one Glass?

21. *Mast.* As for that, my Son, its according to the Quantity of matter you have at Work; if you have much matter, then it cannot be contained in one Vessel, but many. If you do a mean Quantity, one Vessel and one Furnace will suffice for our Sublimation, *i.e.* Subtiliation, Coagulation, Fixation, Inceration, Solution, and white and red Tincture.

22. *Schol.* I am not a little cheer'd with what you have already said to me, having for a long time sought after it, but never made Tryal —— But, good Sir, your kindness emboldens me to desire the method of conjoyning the Elements again; for I must needs confess I neither understand aright Separation or Conjunction.

23. *Mast.* I will very willingly answer you, therefore mind what I say, and conceal it.

24. After you have separated the Spirit and Soul from its Body (understand the Aerial Essences) then return the quantitative Form to its first Principle, after the manner of Union, and immediately the

the Body will receive its Soul as Nature will receive Nature.

25. Then proceed to its Regimen, and imbibe its Water ſo long, till its Earth or Quinteſſence flow atop, and has drunk up its Water; then mayſt thou command its Earth to encreaſe.

26. *Schol.* Thanks, good Sir, I deſire further to know, whether preſently after that Earth, which you call its Quinteſſence, has flowed atop, it will tinge?

27. *Maſt.* I'll ſatisfie your Deſire, Son: That Confluction which is called the Quinteſſence is a ſimple Body, which contains not the Motions of the Elements, as other Elementary Bodies do. The reaſon is, becauſe that Body of the Elements is called the Super-addition, as being extracted from them. If you would arrive to the perfection of the Elixir, ſo that it may be of ſuch great Power as to tranſubſtantiate every thing conjoyned to its ſelf, you muſt by no means do ſo, unleſs by often repeating its Solution. ——Such is the manner of our Solution.

28. After our Stone is by vertue of our Fire become moſt pure and white, and without any Droſs, then convert it into a ſubtile Powder in one Stone, and diſ-

ſolve with our moſt Bright and Cœleſtial Vinegar.

29. Then is it diſſolved into a moſt clear, phyſical, and (as it were) Fountain Water. Then after our Stone is thus diſſolved, diſtil according to our way of Diſtillation, and coagulate in the Fire by a gentle Heat.

30. And laſtly, after Coagulation, calcine as it ought, as I have often told you; and know that in the firſt Diſſolution of the Stone, one part converts an hundred parts into pure Gold. And this is our Solution, the Secret of Secrets.

31. *Schol.* Loving Maſter, how great are the Works of God! And how gracious is he to beſtow ſuch Gifts on his Children! For me, I cannot but give you eternal Thanks, who am by your Inſtruction brought to the end of the Work. I have no need now any more to be ſad, for my Heart is repleniſh'd with all Joy. I muſt needs confeſs how very much they err, who go not this way to work; for ſome work on Salts, Aloms, Borax Hair, Urine, Sheeps Blood, on *Aqua fortis*, on Spirits extracted from Gold, Arſneck, Magneſia, Aurapigment, Hony, Fats, *&c.* Nor can I but pity them, knowing that I my ſelf once work'd on them.

But

But now I conſider what you have been pleaſed to ſay, *viz.* That the Stone is extracted alone from the Mercury of the Philoſophers, which Mercury is Phyſical not Vulgar, as that is which is dug out of the Earth. But our Mercury contains a Body, Soul and Spirit, as you, worthy Sir, have taught me at the beginning of this our Diſcourſe. Let me intreat you then to ſatisfie me in one point more, and by your Benignity, I have every thing ſufficient to proceed as I deſire, that is; *viz.* Whether in Multiplication of the Stone, the Stone is not to be begun again from the very beginning, and to be ſo long and tedious a time about as at firſt, or how?

Maſt. I will anſwer you to this two ways, Theologically and Phyſically. Firſt, Theologically. In *Geneſis, Chap. 6.* ſays GOD, *Let us make man after our own Similitude and image.* But he did not therefore create Man alone to increaſe and multiply. No [he did not, nor could he] But to that intent he created a Woman alſo, that retaining the Seed of Generation they might multiply, till the end of the World. In like manner it is alſo in our Magyſtery, for Sol retains its Sulphur (i. e. its Seeed) to generate Gold ac-

cording to its Nature, as Luna her Seed, (i. e. her Sulphur) to generate Silver.

33. Such is our and the Philosophers Sulphur, which is not found upon the Earth, unless in those Bodies from which it is extracted.

34. Our Mercury then is the Fermentation of this Sulphur; for from its Seed is to be had the Fruit of Ferments.

35. It's measured, and the Fruit thereof is gathered, and so without ceasing for ever.

36. *Schol.* Pray, Sir, let me know more fully.

37. *Mast.* Very willingly, my Son, Thou shalt then multiply the Stone after its Multiplication, & its Weight of the extracted Water, and well mix (*de fervo*) well washed of its Regimen, and this without Confluction; and be careful in this Composition, lest it conflux then after Commixion, place wisely in *Balneo*, (i. e. in a Gentle Heat) then dissolve all together in the Milky Water, which Water is *Lac Virginis*, and *Acetum Philosophorum*; and let this be done for the space of one Month, and with Discretion; then you may permit it to elevate towards the Heavens, and become Volatile.

38. After-

38. Afterwards that you see it Beautified by such an Elevation, command it to descend into the Earth, and then it will be a fluid and flowing Stone, (*& hoc in gradu regiminis mensura*) and then will your Stone be multiplied.

39. Then divide into two parts, Reserve one for present use, the other for augmentation; but first of all make the Stone pure and fixed by Assention, and the Stone fixed by descending into the Earth.

40. Then dissolve the Fixed in pure and clear distill'd Vinegar so long, until it convert Mercury, and all other imperfect Metals into Sol and Lune (much excelling the common sort) so wilt thou have the Honour and Glory of this World, and all obscurity will fly from thee.

41. Therefore, my Son, I beg one thing from thee, *viz.* That from thy whole Heart thou love GOD, who hath by me, unworthy of the least of his Mercies, bestowed the Knowledg of this Magistery on Thee.

POSTSCRIPT.

Reader,

I advertis'd in my Preface, That if this *Enchiridion* be kindly accepted, *&c.* I would publiſh the Remainder, having already tranſlated it in order thereto, whoſe Title [that you may imagin part of the excellent matter in it contain'd] is, *De Denario Medico*, &c. teaching by only Ten Medicines to cure all internal Diſeaſes, *&c.* and a mortal Blow to Negromantick and Cabaliſtical MAGICK; laying open and proving its Inſufficiency to effect, together with its Vanity and Sinfulneſs. In Annotations of that Famous and Learned German Chymical Phyſician *Ber. Penotus*,&c. upon the above-mentioned *DENARIUM*: A Tractate preſented to him for his Approbation, *&c.* which for its high Phyſical Excellency was by him [with the Approbation of the moſt Learned Practitioners in Phyſick] publiſh'd many Years ſince in Latin, as 'twas deliver'd to him in *Germany*, both for the Health of the Bodies and Souls of that Nation, *&c.* Together with *Arnoldus* of the Secrets of Phyſick, and Force of the Imagination, *&c.* And *Coſtaben Luca* of Phyſical Ligatures, Inchantations, Suſpenſions, *&c.* with a little Tractate of Mercurial Waters for ſundry uſes. Prefix'd to which is a Preface concerning *Mercury*, a very pleaſant, learned and profitable Manual, and which will not be above a Sheet, or a Sheet and an half bigger than this. Which Promiſe I [and my Bookſeller I preſume] will perform, if this but anſwers Expectation.

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THE END.